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THE Justicite

BOOK I. ERODE, SATURDAY, OCTOBER 7 1944. LEAF 6.

Cursed Ramayana Heinous Bala Kanda

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("RAVEN")

An attempt is here made to render into English, Bala kanda, the first part of the Ramayana. Both Valmiki's and Kamban's versions of the Ramayana are dealt with the criticisms from the point of view of a Self-respecting youth as I am Gentle readers are requested to overlook mistakes if any. that may crop up in the rendering of this critical study.

I

The Devas and their Chief Indra, who are constantly troubled by Ravana, King of Lanka and other Asuras, approach Brahma and seek his help. He could not grnat this request; so they go to Vishnu who agrees to take birth in human form and destroy Ravana and other Asuras. He would be born as the son of King Dasaratha and after ruling for eleven thousand years, would return. Other versions of Rama's birth or given here under;

(a) Once Vishnu kills Saint Brihu's wife. The saint gets angry and courses him to be born as a man and to suffer the pangs of the long separation of his wife (This occurs in the Valmiki Ramayana, Utthara kanda, 51st sarga, Vide also ' Skanthapurana Upathesa kanda, 64th chapter).

(b) Vishnu falls in love with Jalanthrasura's wife, Brinda; when the Asura dies, Vishnu takes her husband's shape and fulfils his desire. When Brinda becomes aware of the fraud, she curses him; "Vishnu, since you have played false with another's wife, your wife shall be abducted by your enemy. And since you have brought the dead body of my husband with the help of the monkeys, you shall wonder in the woods in the midst of the monkeys". Brinda dies by throwing herself into the fire. Vishnu, whose passion for Brinda is unquenchable, rolls himself on her ashes, and is satisfied by wearing the Tulasi plant, which springs up from her remains. (This occurs in "M a h a Skanthapurana," Dhakka kanda, 23rd chapter.)

(c) Once Arputhkshan, the Chief of Sivaganas, discovers Vishnu in bed with his wife Lakshmi, during daytime Vishnu does not rise up from his bed. Arputhakshan gets and acquaints Nandhi, the Bull and Siva's lieutenant, with the matter. Nandhi curses Vishnu to be born as Rama and suffer the separation of his wife.

(d) A similar story occurs in the 4th sarga, Second kanda, third amsa of "Sivaragasyam," where Saint Brihu, instead of Arputhakshan is said to find Vishnu lying with Lakshmi. Vishnu, not only does not rise, but also asks him not to enter. The saint takes umbrage and curses him.

The above mentioned curses led to the birth of Rama as the incarnation of Vishnu

II

At Ayodya, the capital of Kosala, King Dasaratha, descended from the Sun, is ruling with the aid of his minister; Sumantra. He has ruled for sixty thousand years, and has married an equal number of wives besides the three queens, Kosalai, Kaikeyi and Sumitrai. None of the numerous wives has borne a single child. The king consults the family priests and the ministers who advise the performance of the Aswametha Yaga (horse sacrifice), which ensures child-birth. Sumatra, the prime minister, seeks audience of the king and says "Sananthkumar, the great rishi has already prophesied as follows: "Rushyasringar will be born the son of Vipandakar, the son of rishi Kasyapa. Angadesa, over which King Ramabathar will rule, will be afflicted by famine. The king will get Rushyasringar into his kingdom, will give his daughter Santhai in marriage to this son of a rishi, and thus rid kingdom of famine. Dasaratha will beget children by performing sacrifice with the help of Rushyasringar. Thus has the rishi prophesied and so, get Rushyasringar and perform the sacrifice."

Dasaratha asks the minister, how King Romabathar

(Continued on Page 4)

NOTICE.

Owing to some wrong in the meachine we are forced to diminish the size of this week's Justicite. We have priced this, one anna per copy. From the next week onwards our "Justicite" will be published as usual.

Manager, "Justicite."

The Justicite

Erode, Saturday, October 7, 1944.

OUTSPOKEN UTTERANCES.

:O:

As Member of the Viceroy's Executive Council, Dr. B. R. Ambedkar visited Madras recently and most of his utterances, made threat, breathe a sense of realism and sincerity.

We are surprised and at the same time praise him for the boldness with which he made his speeches. His utterances resemble those, clear, unambiguous, sincere and brave, that are often made by the Brahmans placed in high Government jobs, in support of and for the good of Brahmanism.

The nationalists may call him a slave of the Government. He is not afraid of it. The moment he was selected to the Viceroy's Executive Council, his outspoken utterance was that he had accepted the appointment only with a view to help his own community. He added that in case he would not be able to render anything advantageous to the people of his community, he would throw away the job. Accordingly, he has been right through condemning the privileged classes who used to do all harm to his community and facilities were and are made available for the Doctor's own community through his efforts.

We doubt whether the Doctor is supported by the people of his community in the due manner. The organisation intended for the members of his community is also not a powerful one. The community does find in its folds very few persons, who are wealthy and who can come out in the limelight and support the community's just demands. 99 percent of the people of his community being poor and belonging to the labouring classes, Dr. Ambedkar cannot be said to be backed up by a strong and powerful organisation.

Moreover, he has attacked Hinduism vehemently many a time and has advised the members of his community to discard the cursed Hinduism. According to Doctor Ambedkar, again nationalism is a fraud, National Government is nothing but the Brahman Government and that the present Government of India is better than the socalled National Government.

The Brahmans may denounce Dr. Ambedkar. The Nationalist Press may pour forth its vile verbiage on him. But what the Doctor says is neither new, nor surprising. Persons belonging to the other communities also, except those of the degraded and slavish Non-Brahman community, who have risen up to high positions both in the Government and public life, however belittled some of them may be, as a rule always do what Dr. Ambedkar has been doing incessantly. But it may be said that the Doctor is bolder and more frank than others.

Replying to a civic address presented to him by the Corporation of Madras on 22nd Sept. Dr. Ambedkar said.

"I read in the papers that this address was not voted unanimously and that there was some amount of dissent. I refer to this because I feel that I should welcome the address all the more than I would have done if it was voted unanimously. Most of the acts which we do unanimously are either formal or acts which are nothing more than "conventional lies of civilisation," which we practise every day, and which have no meaning at all (cheers)."

However the attitude of the Congress municipal party is neither new, nor surprising. A party that has always been guided by totalitarian methods and which has not been conspicuous for its appriciation of the decencies of public life and the amenities of public conduct should not be expected to lose an opportunity to show its hostility to leaders of other schools of political thought.

Next referring to the tactics of the nationalist, Dr. Ambedkar spoke with refreshing candour and gave expression to views which are shared by the Dravidians also. In this connection, he observed; there is inherent in every society in every country, two classes: the governing class and the subject class. Whether they come on the surface or whether they are hidden behind some kind of clouds, makes no matter. You give adult suffrage or any kind of power or election. What happens is this. The governing class is elected to govern; the subject class never gets a chance. Am I making a wild statement? I do not think so.

There is foundation for what I say.

"Let us examine the results of the elections in 1937. We had the widest of suffrage, the fiercest of elections and free votes. What happened? In the 7 Congress Provinces what I said then came to be true and the truth was that in this country no matter what you do you have got the Brahman community as the governing community. That came to the surface:. Nothing else did. In the seven provinces, we had Brahman prime ministers. Half the Ministry was Brahman in composition............After all if the governing class is to govern, the question is what is the outlook of the governing class, what is its philosophy' what does it believe in. If you have a governing class which believes in what you call graded inequality, one on the top of the other, which does not believe in equality, and believes that man is not a man and he must not be touched and and that a certain class alone is entitled to education, and property and not the other and that the latter is born servile and must die in servility, the question that I ask is this. If a National Government was formed and if it went into the hands of the governing class, do you really think that the National Government will do better than the present Government of India?"

Yes; all the Prime Ministers were Brahmans; Comrades Rajagopalachariar, Kher, Pandit Pant, *'et hoe genus omne,'* all had to be of the chosen race and they in turn saw to it that the Ministry was at least fifty percent pure with members of the Governing race. Not only were nearly fifty percent of the Ministry Brahmans but practically all the important portfolios with power and patronage must be in their hands and under their control.

So much about the Nationalists Dr. B. R. Ambedkar has also given sound whipping to the socalled 'justicites,' the fifth columnists of our Party, whose one aim till their death is job-hunting and running after titles. These selfish people have been a sore preventing the development of a healthy life to the Non-Brahman masses from becoming a vital factor in the life of this sub continent.

Speaking at a luncheon party given by a member of the clique at Hotel Connemara, Dr. Ambedkar observed that after the formation of the Non-Brahman Party the men behind it did not realise and study what exactly were the differences between them and the Brahmanical section. Although they had indulged in violently criticising Brahmanism many among them wished for ***themselves a position at least akin to second class Brahmans.*** The trouble was that not only they had not abandoned Brahmanism and the spirit of it, but they had been slavishly aping Brahmanism and its ideals. How could such a Party establish itself, when its followers did not know in clearcut terms, what were the doctrinal differences between the Party to which they belonged and the Party opposed to them.

The Party made its chief concern to secure a certain number of jobs for Non-Brahman young men. But many of those young men who secured such jobs forgot the Party entirely the moment they began to wield power. In short the Non-Brahman Party, during the 20 years of office it held in Madras thought nothing else except jobs to young men. They forgot altogether the duty they owed to the ninety percent of the Non-Brahmans who were leading a poverty-stricken life in the villages.

Dr. Ambedkar was glad that there were attempts at reviving the Party. He cautioned them (the clique) against attempts at replacing a leader. Look at the Congress: "who could have accepted Gandhi as a leader in any other country a man who has no vision, who has no knowledge and who has no judgment, a man who has been a failure all his life in public life." Similar is, the case with the Moslems. Com. Jinnah is indeed autocratic, neither the Brahmans nor the Moslems are making any preparations to replace their leader. Then why while the Dravidians with one voice acclaim PERIYAR E. V. RAMASAMI as their accredited leader this clique alone knowing no platform other than the dinner table at Hotel Connemara, is disloyal to the Dravidian Revolutionary Guard?

The comrade who, was imagining till the Doctor rose to address, that glowing tributes would be paid to him by Dr. Ambedkar for his selfless services to the Dravidian masses if it all any, when proposed a vote of thanks to the chief guest, said that while he felt thankfull to Dr. Ambedkar for his advise regarding leadership, he wanted to point out that as a Democratic Party, they could not tolerate undemocratic leadership. Who are that 'they?'

At the Salem Confederation, this clique, unable to face the mass upheaval, enlogised Periyar to the skies, said that since such of those leaders as Sir. R. K. Shanmugam, whom it thought to place on the presidential ***gadi*** have pro-

ved themselves traitors to the Non-Brahman cause, Periyar and Periyar alone should lead the Party, and earned the applause of the vast multitude that gathered at the Theagaroya Pandal, by declaring that Periyar shall and must be the ***First President of the Dravidian Republic***. But this very clique, which brags about democracy, the other day met at a faroff theatre with police ***'bundopust,'*** and declared that Periyar is no longer their leader and that they have 'elected' another leader.

From what has been said so far, the gentle readers are requested to compare and contrast the frank, bold and selfless leader Dr. B. R Ambedkar and the clique composed of about twenty to thirty individuals who were once leaders, ministers, secretaries to ministers and whose lives to day depend upon the huge lumps of money that they stored in all possible wrong ways during the days, when the Party was gambling in politics, and arrive at their own conclusion.

In the last week's editorial the last sentence of the seventh para should have read as follows:

"And yet those people pretend that they become representatives of a population of 45 millions.

Editor, 'Justicite.'

DRAVIDA KAZHAGAM.

There will be a meeting of the Dravidians of the Districts of Madura, Ramnad, and Tinnevelly, at Madura on 22nd October 1944 at 3 P. M. in my residence at Madura to concert measures to revive and organise DRAVIDA KAZHAGAM throughout these districts according to the resolutions of the SALEM CONFERENCE Those who are interested in Dravida Kazhagam are requested to treat this as the invitation.

W. P. A. Soundrapandian.

PAGUTHARIVU PULAVAR CONFERENCE.

Paguthrivu (Rationalist) Pulavar Conference will shortly be held at Coimbatore. Those Pulavars (Pandits) who wish to participate in it and debate in any of the undermentioned subjects may give their names and addresses to the Convenor of the Paguthariyu Pulavar Conference, ERODE.

SUBJECTS FOR DEBATE SENT BY A COMRADE:

1. Music gives more diseases than any other single Germ.
2. Astrology gives more diseases than any other single Germ.
3. Philosophy and God give more troubles in India than music and astrology combined together.
4. Spiritualisam makes more dangerous and more number of mad people than the existing other kind of mad people.
5. Tamil makes miserable misers and half cracks.
6. Why films are not necessary for India for another 25 years.
7. The present educational universities and temples are to be demolished or burnt.
8. White ants for young brains and burdens of India.
9. One word to Brahmins.
10. What India wants?

Convenor.

(Continued from page 1)

was able to bring Rushyasringar to his kingdom. Sumantra replies as follows: "King Romabathar asked the priests to get Rushyasringar. They replied it would be impossible for them, old priests, to bring Rushyasringar, a young man. They suggested a stratagem for carrying out the object. Young beautiful courtesans should be sent to the forest to tempt the Rishikumar and bring him away. Accordingly young girls were sent to the forest. Rushyasringar fell a prey to his own passion. His heart was captivated at the embrace of damsels who fed him with sweets. The girls went back at once. Being driven by his overwhelming passion, Rushyasringar wandered in the forest and met the damsels again. They told him that he could enjoy their company for ever if he followed them to their country. Rushyasringar forgot his paternal duties and without the knowledge of his father accompanied them to Angadesa. He married the king's daughter and remained in the palace. As a result of Rushyasringar's visit there was a downpour of rain and the country became prosperous."

Let us examine the moral worth of Rushyasringar who is portrayed as a saint, who could make the heavens burst into torrential rain and at the touch of whose feet a country could be enriched. A man who forgets his duties to his father gives himself up to sensuality runs away with courtesans—can such a man lay claim to be a saint? If God brings forth rain at the behest of such moral wrecks, what are we to think of his Godliness? Is it a virtue to accompany royal prostitutes? Such a saint is brought by Dasaratha to be the chief of his Aswametha Yaga. It was God Indra who sent rain in honour of Rushyasringa's visit. This God who seduced another's wife, naturally admired the rishi who followed public women!

(To be continued)

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